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THE  
Jewish Expositor,  
AND  
FRIEND OF ISRAEL.

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MARCH, 1821.

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DISCOURSE AT THE BAPTISM OF  
RABBI JUDAH MONIS.

DELIVERED BY HIMSELF.

To the Editors of the Jewish Expositor.

Gentlemen,

I PROMISED in my last to send you the three discourses addressed to his Jewish brethren, by Rabbi Judah Monis. They are entitled, "The Truth, The Whole Truth, and Nothing but the Truth." The first was delivered by him at his baptism at Cambridge in New England, and published at the time with an introductory preface, by the pious Dr. Increase Mather.

This learned Rabbi does not seem to have been aware how much the prophecies of the second coming of the Messiah were blended in the Old Testament Scriptures with the predictions of his first appearance, and hence some of his answers to the objections of the Jews are not so satisfactory as might be given by one who paid due attention to that important fact.

VOL. VI.

I have, however, sent it to you without alteration or addition.

I am, &c.

VIGIL.

THE TRUTH, being a Discourse which the Author delivered at his Baptism, containing nine principal Arguments the modern Jewish Rabbins do make to prove, the Messiah is yet to come: with the Answers to each, not only according to the orthodox opinion, but even with the authority of their own authentic Rabbins of old. And likewise, with the Confession of his Faith, at the latter end.

Dedicated to the Jewish Nation, and Prefaced by the Rev. Increase Mather, D. D. By Rabbi Judah Monis.

PREFACE TO THE READER.

THE conversion of Mr. Monis to Christianity, is an effect of divine grace. The truth and reality of his conversion appears in what is here exhibited, in that he has notably confuted the Jews,

from the Scriptures in the Old Testament, which they pretend to believe. Here is also asserted and proved, the Deity of our Lord Jesus Christ. And that although he is a man, yet more than a man. And here also is asserted and proved, the glorious mystery of the Trinity, that that God whose name is Jehovah, is the Father, Son, and Holy Spirit. These are the main principles whereby Christianity is distinguished from Judaism and other false religions. There will a time come when there shall be a general conversion of the Jewish nation. There have been some of that nation brought home to Christ, who have proved blessings to the world. In special, Emanuel Tremellius was such an one, whose dying words were, *Vivat Christus, et pereat Barabbas; Let Christ live, and let Barabbas die.* There were two Jews, viz. John Alexander, and Theodore John, who joined themselves to the German Lutheran congregation in the city of London. A learned man, viz. Dr. Kidder, gives an account of two hundred Jews lately converted in the city of Frankford. The blessed day is coming, when all Israel shall be saved, as I have evinced in a Discourse on that subject, written in the year 1667, and also in my answer to the Rev. Mr. Baxter and Dr. Lightfoot, printed Anno 1695. And the providence of God seems to intimate this. The miraculous manner of God's preserving the Jewish nation is an invincible proof hereof; for it is an unprecedented and incomprehensible thing, that God should for two thousand years preserve this people, dispersed among other nations, without being confounded with them in their religions and customs, as is usual

among all dispersed people; this clearly demonstrates that God has preserved them for some great design, which what can it be but their conversion?

God grant that he (who is the first Jew that ever I knew converted in New England) may prove a blessing unto many, and especially to some of his own nation; which is the prayer and hearty desire of,

**INCREASE MATHER.**

*Boston, May 1, 1722.*

#### DEDICATION.

To my Brethren according to the flesh.

Dear and beloved Brethren,

I do expect the news of my embracing the Christian religion that came to your ears some time ago, has been somewhat surprising to you all; and I am afraid you do not think it to be the best you ever have heard. If so I am very sorry for it, and hope in the God of love and mercy, that he will keep me in my belief, with that love towards you in particular, and to all mankind in general, and more especially to those that belong to the household of faith, as his holy word has directed me; and have mercy upon you, and in due time take the veil from before the eyes of your understanding, that so you may see the veracity of his Christ.

One thing I would intreat of you, (which in case you will be willing to grant unto me, I am in great hopes you love your souls and bear that brotherly affection and love towards me, as in duty you are all obliged to, Lev. xix. 17, 18. "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin

upon him. Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.") viz. to read the following discourses with attention and without prejudice (if possible) and examine the quotations therein contained; and if you find them truly quoted and sincerely translated (as doubtless they are) you will not judge otherwise of me, but that my embracing Christianity, was because I was fully persuaded it is the only religion wherein I thought I could be saved, and not because I had self ends, neither because I found in any book of the Old Testament any falsehood, or any thing that I dislike, (which God forbid) but on the contrary, I did it for God's glory, and because I saw in the writings of the Old Testament (which I verily believe and am fully persuaded to be God's word) the prophecies that speak concerning the Messiah, viz. of his birth, i. e. the place, and from which seed, tribe, and family; of his growth, i. e. meek and low; of his function and miracles to preach and comfort the sorrowful and afflicted ones; of his mission, a lawgiver like unto Moses; of the time and manner of his coming, i. e. in the second temple, and in a very low and mean condition; of his death and sufferings, i. e. for our iniquities, and not for himself, but made an offering for sin; and finally, of his resurrection and ascension, fully accomplished in our Lord and Saviour Jesus Christ; and likewise of his setting at the right hand of God the Father, and of his being the Son of the living God from the beginning, coequal and coeval with him from all eternity, very and eternal God.

Dear Brethren, I cannot but think some of you are very much troubled at my proceedings, but this I would desire and heartily beseech of you, to know and be fully persuaded, that the Christian religion (the Protestant I mean) is not such an one as you take it to be, but it is the best of all religions, and so far as I know, the clearest from superstitions of any whatsoever.

The doctrine of the ever blessed Trinity (that you very much stumble at) is not an erroneous one, (as you through a mistake do apprehend) but a true and certain one, that God has been pleased to reveal in his word, i. e. in the Old Testament from the very beginning, (vide the third Discourse) although, not with that clearness as he did afterwards in the New Testament, which I most surely and certainly believe to be the word of God as well as the Old; because I cannot see any substantial reason that can be alleged to invalidate the authority of the New, but the same may be brought to disprove the veracity of the Old; and so to the contrary, the same reasons that any Rabbi whatsoever may bring to prove the truth of Moses's miracles and the rest of his words, the very same may be with equal strength improved to evidence the certainty of Christ's wonderful works and mission.

Indeed if I had declared myself to be one of the church of Rome's communion, I should not wonder, in case I was censured by the least of you, because that would be nothing else but practically to deny the law and the prophets, &c. But since I have not, (God forbid that I or any of you should) and my embracing the Protestant religion, I did it

not rashly, but upon mature thoughts and deliberation (as you may see by the following Discourses, and more of this nature that I do design to acquaint you with, if God by his most holy will and pleasure shall open the way for it.) I hope you will follow the advice of our countryman Elell, left recorded for your imitation in the second chap. of *Massecheth Auboth*, § 4.

Dear Brethren, I am very sensible there are a great many places scattered up and down in the Talmud Medrashim, and other writers, that you can allege against me, to disprove my interpretations of the prophecies; therefore, to prevent you the trouble of saying so, I say, That I never did (nor shall) pretend to quote them as infallible ones, but only to let you know in a more particular manner, and the rest of the learned world besides, that even among the Rabbins of old, there have been sundry of very great note, fame, and authority among you, that understood the places in the Old Testament that speak concerning the Messiah, even as we Christians do, and that Christianity is not an upstart religion, as all of you at this time do falsely suppose, but as old and ancient as the Bible itself, which is the only true and infallible rule that we must take for our guide. Isa. viii. 20. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

And so I conclude, trusting in the name of our God, that he will enlighten you in the true path of eternal happiness, when in his infinite goodness, he shall be pleased to bestow the riches of his free grace upon you, which

that it may so be, is the earnest prayer of, Your loving and affectionate brother according to the flesh,

JUDAH MONIS.  
Cambridge, May 1, 1722.

### *The Truth.*

*I believed, therefore have I spoken: I was greatly afflicted.*  
—Psalm cxvi. 10.

As nothing can be established without a foundation, so likewise according to the firmness and solidity of said foundation, the superstructure will last or decay. Or as every thing which is to be established requires a foundation for it, so likewise every thing according to the nature of it, the foundation must be answerable thereunto. This maxim is ancient and infallible, and so common that nothing can be more obvious to the beholders. We have heard or seen several instances of this nature, not only in worldly affairs but even in spiritual also. We read in the Acts of the Apostles, chap. v. 39. how the great Doctor Gamuliel used this very argument, for the deliverance of Peter and the rest of the Apostles from the hands of their persecutors, saying, "If it be of God ye cannot overthrow it," i. e. if the doctrine which these men teach is founded upon men's foundation (as that of Thendas, and of Judas the Galilean, were) it shall certainly perish; but in case their doctrine is founded upon a sure and good foundation, (i. e. in God,) I advise you not to meddle with them; because it is impossible for you, or all the world together, to overthrow it; but they shall flourish and last for ever. The Jewish Senate as soon as they heard him

say so, were convinced with the strength of the argument, and rested from killing them; and they being delivered, went on to teach and preach Jesus Christ in the temple, and in every house daily: and because the foundation which the apostles did lay their doctrine upon, was Jesus Christ; for this reason it not only flourished, but it hath lasted ever since, and shall endure for ever. Jesus Christ is called by the apostle Paul to the Romans, chap. xv. 20, and 1 Cor. iii. 11, 12, a foundation, to teach us, that any thing which is founded or built upon it, can never decay or fall, but will remain permanent and durable till the world's end; and for our assurance and encouragement we find recorded in Matt. xvi. 18, Christ said to Peter upon his confession that Jesus Christ was the Son of the living God, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." Upon this foundation, this everlasting basis, the church of the living God has been, since the beginning, established and built; from the beginning upon the expectation of Christ's being to come, and afterwards, upon his being already come. We Christians do believe that Jesus Christ the Son of the living God, is already come, and the Jewish nation, that he is to come. We that believe that Jesus Christ is the Son of the living God, and that he is already come, prosper daily, and they that deny him never did. But to the contrary, they have been as it were abandoned from his presence and favour both in church and state; and I verily believe, and am fully persuaded, they shall never come to be a gathered nation with grandeur and

splendour, either corporeal or spiritual, till they come with one consent, and acknowledge what they have denied hitherto, even that Jesus Christ, the Son of the living God, is already come, as it was predicted by all the prophets, and till then, (and not before) we cannot expect, (with any reason) they shall be as they were before. This truth may be plainly seen in the prophet, Hosea iii. 4, 5. whom (rebuking the nation for their incredulity or unbelief,) the Lord bid to love a woman beloved of her friend, &c. which he accordingly did, as we read, ver. 1—3. and then he goes on to pronounce their desolation in the following words, "For the children of Israel shall abide many days without a king, and without a Prince, and without a sacrifice, and without a statue, and without an ephod, and teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness in the latter days." The first part of this prophecy we do see hath been fulfilled to the very last tittle, they having been for the space of above 1650 years (since the destruction of their Commonwealth) deprived of all those things mentioned in the fourth verse; and reduced from that state they were formerly in, which was such as could make any nation happy, to such a one as they are now in, scattered all over the world, subject to all sorts of nations, that are willing to let them live among them, ruled by their own enemies, paying tribute to all nations where they live, and finally, enduring all the calamities and opprobrious treatment that can make them unhappy; and as we have seen

the first part accomplished, so I hope the second part will be fulfilled also, i. e. that they shall return, and seek the Lord, and David their king. i. e. the Messiah, the Lord Jesus Christ, and fear him and his goodness in the latter days, and look on him whom they have pierced. Zech. xii. 10. Rev. i. 7.

We read in the Acts of the Apostles, chap. iv. 12. "That there is no other name under heaven given among men, whereby we can be saved, but the name of Jesus Christ." This is so absolute and infallible, that the best Divines among the Protestant nation all agree and declare, "That those who having never heard the Gospel, know not Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the law of the religion which they profess." If so, (not to infringe upon Christian charity) it is certainly an astonishing thing, and a thing of great admiration, to see so many nations, and so many kingdoms in the world, which do perish for lack of vision. And more in particular, we are to bewail the Jewish nation above all the rest of the world, a nation, which were once God's favourite people, whom God chose from all nations to communicate to them his divine oracles, and condescended to give them such excellent epithets, as to call them, "My children, my first-born, my beloved, my peculiar people," &c. to see them so rejected, as to come to be the scorn of all nations, and a laughing stock of all people; not from yesterday, but for these seventeen centuries and upwards!

As to the coming of the Mes-

siah, i. e. that he is already come, I could prove with several instances at large, namely, of the time and place that he was to come, of his birth and sufferings, and that he is the Son of the living God from the beginning, coequal and coeval with God the Father from all eternity; all these points, and sundry others, I could prove, as I said, to be nothing but the Truth, not only by the authority of the sacred oracles, but even by the opinion of their own Rabbins of old. But the Jewish nation, at the present time, which do deny all these truths, do bring a great many objections to disprove and invalidate the veracity of them. And at present, I do purposely design to take notice, only of those made against his being come; which if I answer them in full, (as I hope I shall) then we may fairly conclude, that he is already come. These are nine, which I do design so far as the time will allow, to examine every one in particular without partiality, and answer them, not only by the authority of the sacred oracles, but even by the authority of their own authentic authors, imploring God's grace with the Psalmist, Psalm xix. 14. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my rock, and my Redeemer."

I shall lay down first the objections as they state them, and afterwards in my answer to them, distinctly, I shall show whereon they ground their opinions, namely,

1st. That at the coming of the Messiah there shall be a great war, called the war of Gog and Magog, made up of a certain people, newly born for that pur-

pose, in which war, the king Messiah shall conquer, by killing the enemy's king by the breath of his mouth.

2dly, At the time of the Messiah, the ten tribes, with the rest of the Jewish nation, shall be gathered together into one place, even in Judea.

3dly, When the Messiah shall come, he shall build a third temple in Jerusalem as was formerly, but with more glory and majesty.

4thly, After the coming of the Messiah, every dumb creature shall be as they were before Adam's sin.

5thly, At the time of the Messiah, and for evermore after, an universal and general peace, shall be all over the world.

6thly, The Messiah was to come at the end of the world.

7thly, The mountain where the house of God was built, miraculously shall grow up, and be higher than any mountains and hills in the world.

8thly, All nations in general, without exception, shall acknowledge him to be the Messiah promised by the prophets of old.

9thly, and lastly, The very same law that God gave to the Jewish nation from the beginning, either moral or ceremonial, is to be kept until the end of the world.

These are the chief arguments or objections, that I remember the modern Rabbins do make to defend themselves by, and with them do oppose their true Lord and Saviour, and are the only ones which I think deserve notice, so far as to bestow any pains in answer to them. (Hoping in case I shall answer them in full, with God's blessing, it will make such a deep impression on the

hearts of my brethren, as to acknowledge it, and publicly confess it.) viz.

The First argument is, That at the coming of the Messiah, there shall be a great war, called the war of Gog and Magog, and the army of said king shall consist of a certain dwarf kind of people, which shall come against the Messiah, and he, the Messiah, shall overcome him, and kill him by the breath of his mouth. This their opinion is grounded upon Ezekiel xxxviii. and xxxix. and they argue thus; Since said war never was as yet, neither when Christ came, nor afterwards, ergo, The Messiah is yet to come. To which I answer, —

To understand what the prophet says, according to the interpretation which their modern Rabbins have newly invented, (who apply so many different Scriptures to maintain their chimerical notions, as I could make it appear, if I had a mind to expose them) I think it is nothing but a folly, and I am sure if the Spirit of truth had not left them, they could very quickly see with what kind of food they have been fed of late by some of their new upstart Rabbins: particularly, ever since they took such an aversion and hatred to all religions in the world, and more particularly, to the best of all religions, even the religion of our Lord and Saviour Jesus Christ, and have left the good old way, which their ancient Rabbins did constantly put upon the prophetic expressions. Therefore I say, —

That there shall be a war, and a great one indeed in the latter end, I believe, because the prophet plainly says so; but that this war should be at the first advent of the Messiah, and that the Mes-

siah's enemies should be a parcel of dwarfs (as they dream,) this is altogether false, because all those nations mentioned in these chapters, which shall join together with king Gog in this war, are very well known in the world, (if we understand it literally) as the Muscovites, deciphered in Meshch and Toobaul; the Mahometan Persians in Paurass; the Arabian Ethiopians in Koosh; the Lybians in Poot; the Galatians in Gomerr; the Turks in Togarmau; sundry nations of Arabia Felix in Shebau and De-daua; and the Africans in Tar-shish; the original of all these, they may easily find in reading the first seven verses of the xith chapter of Genesis; but the question is to know, who this king Gog is; to which I say, that according to the opinion of the best divines, this name is not given to a particular king, but it is a name given to all those which do oppose Christ, who are called Antichrists; these shall, at the latter end, appear more openly than ever they did, and disturb the church of God, for which reason, Christ, as the head of the church, shall destroy them with the breath of his mouth; pleading against them with pestilence and with blood, with a tempestuous and an overflowing rain of hailstones, fire, and brimstone, as in ver. 22.

To prove the truth of my explication with Christian authours, or with the xxth chapter of the Revelations, I know it is in vain (as to them), therefore I only desire of them to read the book called *Tzemauh David*, composed by that famous man, R. David de Pomis, under the word *Armilos*, and there they will find this worthy author plainly says, that this king Gog the pro-

phet spake of in this place, is *Armillos*, which is the same (N.B.) that the Christians call *Antichrist*.

The name of *Armillos*, that this famous Rabbi gives to Antichrist, is not of his own, but he hath it from the Targum which (paraphrasing the 4th verse of the xith chapter of Isaiah, which runs thus, "But with righteousness shall he (the Messiah) judge the poor, and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked:") from whence the Jewish nation have the notion that the Messiah shall kill the king Gog with the breath of his mouth,) says thus, "And he shall smite the sinners of the earth with the word of his mouth, and with the speech of his lips shall cause *Armillos* (or Antichrist) the wicked to die."

I cannot but admire the Jewish nation's notion, to believe this war shold be in the first advent of the Messiah; since one of the principal arguments which they allege against the certainty of Christ's being come, is that general peace that should be in his days, and for evermore after, as we shall understand anon. And yet they argue against us, because there was no war; how could it be a war (and of such quality and quantity as this is described by the prophet in these two chapters) and yet be peace? Or, how could it be a general peace in his days, and for evermore after, and a war in the same time? These two things, Peace and War, are so contrary one to another, that can never be reconciled in the world as the Jewish nation do believe, i. e. to be all in one self-same time and person; therefore,

since both prophecies are true, because both proceed from the Fountain of truth, we must certainly conclude they speak of two different times, as we say, i. e. the peace time, at the first advent of the Messias, and the wars' time, some time before his second coming.

For the confirmation of my assertion, I will quote one single passage more out of their own Rabbins, and then conclude with this argument, viz.

In *Bereshith Rabba*, a book of great authority among them, treating upon the 11th verse of the xlth chapter of Genesis, which says, "And Pharaoh's cup was in my hand;" after a large and animated discourse, the author ponders upon the word which our English translators translated, *Salvation*, in the 13th verse of the exvith Psalm, which in the original is in the Plural number, *Yeshoognoth*, Salvations, and says thus, "Cup of Salvations; Cup of Salvation (in the singular) is not wrote in this place, but Cup of Salvations (in the plural, to teach us there shall be two Salvations) one in the time (or days) of the Messiah, and another in the time (or days) of Gog."

Now out of these sentences, I gather two things; First, That the time of the Messiah, and the time of Gog, are two different times; and, Secondly, That Christ was to be a God as well as man, contrary to what they are willing now to own, because they say, that "He shall kill the wicked with the speech of his lips," and I ask, Who is that that could or can kill another man like himself, with a single breath only? Did ever any man do such a thing? Or, can any man kill the least visible creature by the breath of his

mouth only, much more a man? No, certainly: therefore let us conclude, that this prophecy of Gog, although it speaks concerning the Messiah, is not fully accomplished as yet, and in vain they wait for his coming, depending upon what is said concerning this war of Gog and Magog.

2dly, The second argument they bring to prove the Messiah is not yet come, is, because, (they say) When Christ shall come, he shall gather the ten tribes in company of all the rest of the Jewish nation that are scattered all over the world, and bring them altogether into one place, even in the Holy Land. This opinion they ground upon what is written in Deut. xxx. 4, 5. in Isaiah xi. 11, 12, and in Ezek. xxxix. 25—29. "If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers. And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Therefore, thus saith the Lord God, Now will I bring again the captivity of Jacob, and will have mercy upon the whole house of Israel, and

will be jealous for my holy name: After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations. Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord God." And they argue so, we find with sad experience, that not only we are not gathered according as it has been predicted, but we have been, and are tossed to and fro, from one nation to another, every day more and more; suffering several persecutions and divers calamities, as the whole world is sensible, and therefore the Messiah which was to deliver us from all these troubles is yet to come. To this I answer,—

That I am heartily sorry to see them in such a troublesome condition as they are, but for this they may thank their forefathers and nobody else, because if they had received the Lord of glory for their Prophet, Priest, and King, as he was offered to them at the beginning, they would never have been under such circumstances as they are now in, but would have remained in their land, and enjoyed their privileges as they did before, without being deprived of them.

If I was of the opinion of several divines, and even of sundry

Jewish Rabbins, I could make it appear, that all those places they quote to uphold their opinion, and several more scattered up and down in the Old Testament, are already fulfilled in their deliverance from the Babylonian captivity; and likewise, that the ten tribes which Salmanezer king of the Assyrians carried captive to Halah and Habor, by the river Gozan, and in the cities of the Medes, as we read in 2 Kings xvii. 6. and xviii. 11, are either totally lost, or at least, they are so mixed and mingled with those nations where they were carried, that their return, in a distinct body as they were before their captivity, is next to impossible.

But since I cannot see so clearly into the exposition of the said prophecies as they do, I beg leave to dissent from them in this point; because at that time, i. e. at their return from Babel, neither the ten tribes nor the whole two did return to Jerusalem, and at that time they were not scattered all over the world, and therefore they could not be gathered from whence they were not; and the words seem plainly to declare they should be scattered, because in Isaiah xi. 11, 12, it is said, that "the dispersed of Judah shall be gathered from the four corners (or wings) of the earth." Therefore, I am prone to think, this propheey does speak of the state and condition the Jewish nation are now under, scattered up and down the whole world, and that God doth here promise to gather them as they were before.

But this one thing I would put the Jewish nation in mind of, i. e. that although I grant their return, and plead for them against those that understand it otherwise, yet

let them know, and be fully persuaded, that this return will never come to pass, till they acknowledge the Lord Jesus Christ for their *Messiah and Goell*, i. e. Christ and Redeemer.

Here, the Jewish nation cannot bear to hear this condition, because (they say) nothing of that nature is mentioned in these places. Therefore my business at present, is to make it appear, that this condition, i. e. of their conversion to Christianity, is to be understood; else, I know they will never be satisfied, (and pray God they may after).

*N. B.* As it is a thing granted of both sides, Jews and Christians, that God is infinite, unchangeable, and righteous, to fulfil all his promises, so likewise we must certainly conclude and believe, that the same Spirit of Truth which communicated the will and mind of God to one prophet, the same was with another, and although they seem sometimes to contradict one another, nevertheless, they all speak true, and the fault lies in us, who have not sense enough to understand them, so as to reconcile them together, and make them speak one and the selfsame thing.

Now the way and method that we must take to reconcile those places which seem to contradict one another is, to have recourse to another place in the very word of God, which speaks of the same thing with more clear expressions, and not to depend upon the explication of any man whatsoever (as the church of Rome does, i. e. on the Pope,) because in the very word of God we shall find sufficient light to enlighten us in any thing that we are in need of. Now if we read some places in the Bible, and take them separately

from any other, we shall find very plainly the downfall of the Jewish nation, so as they shall never rise more. As in Hosea i. 6. we read thus, “I will no more have mercy upon the house of Israel, but I will utterly take them away.” So likewise in Amos v. 1, 2, “Hear ye this word which I take up against you, even a lamentation, O house of Israel; the virgin of Israel is fallen, she shall no more rise; she is forsaken upon her land, there is none to raise her up.” In Isaiah vi. 10, “Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed;” and several more.

And if we look in other places (as those cited by the Jewish nation) we shall read in them every thing contrary to other prophets' predictions.

Now to say otherwise than that both speak true, is the same as denying the canon of the Bible; and to own both, seems too gross a folly for any sensible person? What must we then do? Deny all we dare not; own all we cannot: what then? We must have a recourse, as I said before, to other places in the Bible, where we shall find light enough to enlighten us to understand such Scriptures.

The prophet Ezekiel, speaking upon the same subject in another place, foretels the salvation of his people, with the addition of a Shepherd, even David his servant, which God will set up to feed and rule over them as a Prince, Ezek. xxiv. 22—24.

The prophet Hosea, treating upon this very same point, in chap. iii. 5, says these notable

words, "Afterwards shall the children of Israel return and seek the Lord their God, and David their King, and shall fear the Lord and his goodness in the latter days."

The prophet Jeremiah is more wonderful in describing the condition of the said deliverance, chap. iii. 8, 9, which runs thus, "For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, &c. But they shall serve (or worship) the Lord their God, and David their king, whom I will raise up unto them."

Here in these places, we find a full answer, and an entire reconciliation to the aforesaid places, i. e. their return doth depend upon this condition, that they shall seek the Lord their God, and David their king, as in Hosea; and that they shall serve (or worship) the Lord their God, and David their king, as in Jeremiah; and to prevent any misinterpretation of the words, "David their king," for king David, (as the Jewish nation do,) the prophet Jeremiah uses the word *Aukim*, I will raise, in the future tense, to signify the Messiah which was to rise from the dead, and this king David indeed was to be their king, and him they must seek and serve in the same way and manner as they seek and serve their God, even the Lord Jehovah, mentioned together, because both are of one selfsame substance, equal in power and glory from all eternity. And now, lest they should think this way of paraphrasing the words, "David their king," as I do, to be somewhat out of the true way, I will quote one single authority (of a great many that are to be found among their Rabbins) which

says the same as we do, word for word, and then conclude this argument.

The Targum, upon Hosea iii. 5, paraphrasing the words, "And they shall seek the Lord their God, and David their king," says the following words, "After this the children of Israel shall return in contrition, and they shall seek the service of the Lord their God, and obey the Messiah the Son of David their king."

Now I hope they will be convinced, that their return and being gathered as they were before, depends altogether upon seeking and obeying the Lord their God, and the Messiah who is already come, and who is their Lord and Redeemer, else in vain do they expect to be delivered, saved, and brought over again to the former glory.

Thirdly. The third argument they bring to prove the Messiah is yet to come, is, because (they say) "A third temple is to be built at his coming;" and this they prove out of what is written in the last chapter of Ezekiel, and more particularly of the 12th and 13th verses of Zech. vi. which run thus, "And speak unto them, saying, Thus speaketh the Lord of Hosts, saying, Behold, the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord, even he shall build the temple of the Lord, and he shall bear the glory, and shall set and rule upon his throne, and the counsel of peace shall be between them both." And now they argue thus, Since a third temple is not built, which is the true mark undinfallible sign, ergo, the Messiah is yet to come. To this I answer,—

That this prophecy speaks concerning the Messiah, who is that

"Branch that grew up out of his place," I grant; but that any of these places by them alleged have any reference to the third temple upon earth, (as they falsely suppose) I do absolutely deny, for two reasons:—

1st, Because it is contrary to the word of God. And,

2dly, Because it is contrary to the opinion of their own ancient Rabbies.

First, That it is contrary to the word of God, as we read in Jer. vii. 4. "Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these." It seems by the words of this prophet, that even in his days, this notion of having three temples was introduced among the nation by the false teachers or lying prophets, which in his time grew in abundance (as we read in several places in this prophet) who did teach and prophecy to them in God's name, several false and lying doctrines, on purpose to encourage them in their wickedness; among the rest of the falsehoods, they taught, that God would not destroy the temple, and keep it for ever desolate, under a pious pretence, that he then would not have a house to observe the performance of the sacrifices in, and that therefore, in case the temple should come to be destroyed, as Jeremiah said, he would rebuild it and re-build it over again. As soon as the prophet Jeremiah understood that this lying doctrine had made such an impression in the ears and hearts of the people, so that they would not leave off going astray, and return to God with a sincere repentance, and a true obedience, as he in God's name, several times had admonished them: the word of the

Lord came to him, and bid him go and stand in the gates of the Lord's house and proclaim the following edict, not to a single person or company, but in the presence of Judah and all that use to come to worship the Lord within those gates; "Thus saith the Lord of Hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord are these." i. e. This doctrine [which the false prophets have taught you, flattering you, that the temple shall never be destroyed, but remain entire for ever, and that in case it should happen to be as I said, the Lord will rebuild it over again, not only the second time, but even the third also, (which is intimated in the triplication of the words, The temple of the Lord)] is a false and lying doctrine, do not trust to it, because there is no truth in it: but the way to be preserved in the state and condition you are in, is to amend thoroughly, else I will do to this house as I did to Shiloh, i. e. it shall never be rebuilt again the third time, as your false prophets and teachers give you to understand.

This is the true word of God, and as such, can never be altered; and although an attempt has been made by Julian the Apostate, to build it a third time, on purpose to oppose God's word, as the histories give us an account, nevertheless, it never came to pass, and never will to the world's end.

Secondly, By their own ancient authors. I do not remember they ever left any thing recorded, wherein they shew this opinion, i. e. that a third temple was to be

built, as the modern Jews do believe of late, (who, I am very much afraid, they are somewhat touched with the same spirit that their countrymen were in Jeremiah's time, because they have a parcel of teachers newly started up, so self-conceited, and so proud with their religion, that they have left the good old interpretation that their good honest Rabbins of primitive ages used to give to the Holy Scriptures, and have invented many chimerical notions to uphold their new doctrine, which neither their fathers, nor their fathers' fathers ever heard of, from the very day the Jewish religion was founded, till now) but always understood the temple should be built but twice: in the book called *Shimgnonee*, upon Gen. xxviii. 17. are the following words, "And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. Our father Jacob saw (in his vision) the temple built, ruined, and built again, the words, How dreadful is this place, imply, that he saw it built. The words, This is none other but the house of God, imply, that he saw it ruined; and the words, And this is the gate of heaven, imply, that he saw it rebuilt and completed for the future." [Which interpretation of that text, I would not be thought any otherwise to improve, than as it shows us that the ancient Rabbins knew nothing of a third temple.] And in a more ancient author than this, we read (in the book called *Bereshith Rabba*, upon the first verse of Genesis) the following words, "Rabbi Hija said, In the beginning, at the creation of the world, the holy and blessed one, (i. e. God)

saw the temple built, ruined, and rebuilt, &c." From this place also, and sundry more that I could quote, it is plainly to be seen, even by the confession of their own Rabbins, that neither our father Jacob, nay, (what is more remarkable) nor God himself ever knew any thing about this third temple, but saw it built twice only.

But that they may be fully satisfied in this point, so as not to live with such false hopes, I will quote one passage more of one of their greatest expositors, whom they call, for his great understanding the true meaning of the Scriptures, *Ozna Hautorau*, The ears of the Law, (because as they say, by his meaning they come to hear and understand what God says) Rabbi Solomon Jarchi, upon this very same prophecy of Zech. vi. 12, 13, "And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold, the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, the counsel of peace shall be between them both," which they allege to disprove the veracity of Christ's coming; and then conclude this argument. His words are as following, "Whose name is the Branch, this is Zerubbabel aforesaid, and some say this signifieth the king Messiah; and this fabric is to be understood of the second temple."

Now since they have so great veneration for this Rabbi, and he says, that this building is to be understood of the second temple, let them be silent, and be con-

vinces, I beseech them, that the third temple is never to be built, (whatever their new Rabbins do teach, seeing it is proved with as many authorities as any judicious person can desire to have for the satisfaction of any doubt whatsoever,) and conclude that the Messiah is already come; and with this belief, and obeying what he hath commanded, I hope they will be gathered from all parts wherever they are, even since the captivity of the ten tribes, into their country, in a national body as they were in former ages, and be settled, and build churches, as many and as pompous, as their hearts shall wish; and serve and worship the true and the living God through Christ; and be established for ever.

Fourthly. The Fourth argument which they bring to prove their opinion, is, "That every thing, i. e. every creature shall be as it was before Adam's fall, without being hurtful, but innocent, and live in peace one with another." This they prove with what Isa. xi. 6—9, says, which runs thus, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them; and the cow and the bear shall feed, their young ones shall lie together, and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den: they shall not hurt nor destroy in all my holy mountain, &c." And they argue thus, Since these things should come to pass, at the time of Christ's coming, and we never saw nor heard that ever the crea-

tures act so, but they are as fierce as ever they were, ergo, the Messiah is not come.

To this I answer, That although some of their new upstart Rabbins for to uphold their opinion or belief, do maintain that this prophecy is to be understood literally, I beg of them not to be so easily drawn aside from the opinion of their old teachers, and then I am fully satisfied they will quickly embrace the true Messiah.

Who is like unto Maimonides among them? None. Since they have a saying among them, to show the great veneration and esteem they have for him, as following, *Mimoshe vegnaud Moshe lo kaum ki Moshe*: "From Moses the lawgiver till Moses the son of Maimon, never was another like unto this Moses;" (if so, let us hear what this great man says upon this very same point, at the end of his book, called *Raubenu Moshe*. If I have not forgot the very words, I think they are as following, else I know and am sure he says the same in substance, viz.) "Let not such things arise upon thine heart, that in the days of the Messiah, any thing shall be deprived of its usual nature, neither shall there be any innovation in the works of creation, but the world shall follow its own course, and this that is writ in Isaiah xi. 6—9, 'The wolf also shall dwell with the lamb, &c.' is an enigma, and signifieth that the Israelites or Jewish nation shall dwell in tranquility with the wicked of other nations of the world." Now by this quotation they may see (if they have a mind to,) how this prophecy is to be understood, even according to the greatest champions among their Rabbins.

But who those are compared in particular to the wolf, leopard, &c. is not my present business at this time to determine. But the prophecy is to be understood in an allegorical sense, and the best allegory that can be found, conformable to the orthodox opinion, is, That those men and nations, which before the coming of the Messiah, were proud and fierce as lions and wolves, and the rest of the ravenous creatures mentioned in the text, at his coming, shall grow as meek and pliable as lambs and kids are, by subduing their wills to the obedience of Christ's laws, and they shall feed together, i. e. of the word and sacraments, all alike, without any difference between them, even from the king to the peasant, they shall all be ruled by the same laws and directions that Christ shall prescribe, and they shall live peaceable and quiet one with another, not hurting one another either in estate or name. This has been punctually fulfilled at Christ's coming, (and ever since by all the true and sincere Christians) in the conversion of so many cruel and savage sort of men, they rendering obedience to Christ's laws, became as tame and as tractable as any whatsoever, because the laws of Christ teach nothing but humility, and exclaim against pride and arrogancy, as is well known to all his followers. And,

Now so long as they cannot prove that this prophecy and others of this nature, are to be understood literally by any authority more ancient and authentic than Maimonides, nor give a better interpretation than this, let them hold their tongues, and confess the truth, (even that Jesus Christ,

the Son of the living God, is the true Messiah, who is come already into the world for the salvation of sinners, such as they and we are,) if they have a mind to be saved.

[*To be continued.*]

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### HINTS FOR A GENERAL UNION OF CHRISTIANS FOR PRAYER, FOR THE OUTPOURING OF THE HOLY SPIRIT.

In compliance with the request of the pious author of the subjoined "Hints," we gladly give them a place in our Expositor.

IN the present day, a day which, for obvious reasons, may be called a day of trouble, of rebuke and of blasphemy; and yet a day which, from the advance of true religion, shines with many a ray of bright hope and earnest expectation;—in such a day, in which hope and fear thus alternately prevail, one great question ought to occupy the mind—How to overcome the evil, and to extend the good; how to confound the works of Satan, and to enlarge and establish the kingdom of our Lord Jesus Christ.

Many are the attempts now making for this purpose. Societies are in active operation to suppress vice, to reform our prisons, to afford a refuge for the destitute—to provide an asylum for the penitent—to educate the young—to circulate the Holy Scriptures—to evangelize the heathen—and to promote Christianity among the Jews. Each of these institutions has its peculiar excellence,

but they are all limited in their object and in their effort. No one great and extensive plan has yet been adopted, which may, at the same time, effectually benefit ourselves, our families, our country, and the world at large.

The aim of this paper is humbly to suggest such a plan, not to disparage other benevolent attempts, but to give life, and vigour, and energy, to them all. The plan is this :

—**TO UNITE ALL SINCERE CHRISTIANS IN EARNEST PRAYER FOR THE GENERAL OUTPOURING OF THE HOLY SPIRIT.** This will meet the full extent both of our wants and of our desires.

The limits of this paper require brevity ; but if the Scriptures are examined, the following truths will be clearly seen ; viz. That no human effort is of itself sufficient to change the heart of man, or to build the spiritual temple of the Lord. God employs men as instruments, but he is himself the great agent. Paul may plant, and Apollos water, but God only giveth the increase. Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.

That the Holy Spirit, as the Spirit Jehovah, the third person of the ever-blessed Trinity, is infinite in power ; that with him nothing is impossible ; all hearts are open to him, and all creatures subject to his will. That, exclusively of his almighty power as God, in the economy of our salvation, he

has undertaken offices which are fully sufficient to secure the most extensive blessings. He convinces the world of sin, of righteousness, and of judgment. He takes away the stony heart, and gives an heart of flesh. He assists in prayer, and acts as a teacher and remembrancer. He guides into all truth. He glorifies the Lord Jesus, and sheds abroad the love of God in the heart. He also has a boundless treasury of every requisite to accomplish his purposes ; for he receives of the things that are Christ's, and shows them to his people ; and in the Lord Jesus we know are hidden all the treasures of wisdom and knowledge. "In him dwelleth all the fulness of the Godhead bodily." The Holy Spirit, therefore, has only to exercise his office, to pour out gifts and graces from the inexhaustible fulness of Christ, and what man by all his efforts can never attain, the Eternal Spirit can immediately accomplish. The same power which, on the day of Pentecost, effected the conversion of three thousand unbelieving Jews under one discourse, can convince the most prejudiced, and change the hearts of the most obdurate of the present day. When he makes bare his arm, the mountains will flow down at his presence, nations will be born at once, and the kingdoms of this world become the kingdoms of God and of his Christ.

Whilst the sacred Scriptures thus acquaint us with the power of the Holy Spirit to effect

these great objects, they afford us every reason to expect this aid whenever general prayer is made for its exercise. The prophecies clearly show that days of great blessedness are before us, and that these days will be preceded or accompanied by a very large effusion of the Holy Spirit. The prophets Isaiah, Jeremiah, and Joel, plainly predict this effusion, whilst Ezekiel confirms these predictions by the most striking emblems. Who can read the remarkable vision of the valley full of dry bones, and the interpretation given of that vision, without being convinced that the Holy Spirit will yet exercise his office in a very remarkable manner? So powerfully, that those who are now as a multitude of dry bones, shall stand up as a great army of true believers. The divine oracles at the same time assure us, that it is in answer to prayer that this blessing will be bestowed. It was not till the prophet had said, "Come from the four winds, O breath, and breathe upon these slain that they may live," that the life-giving Spirit came. In another prophecy, also, after promises of great mercies, it is added, "I will yet for this be enquired of by the house of Israel to do it for them." Such is the connexion between the gift and prayer for its bestowment. So much is this the order in which the Lord grants his mercies, that he has promised not only to pour out a spirit of prayer and suppli-

cation upon his people, but to lead them to excite one another to this exercise; for thus it is written, "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also." And when prayer is offered, God declares, "Before they call, I will answer, and whiles they are yet speaking I will hear."

Without, therefore, entering into the question as to the exact period of these glorious times, we have every reason to believe that whenever prayer is generally made for the outpouring of the Holy Spirit, this unspeakable blessing will be afforded.

Could we find any instance in which the Lord has refused to hear the prayers of his people, even when praying solely for their own deliverance, we might be discouraged; but when he has from the beginning heard their cry, and saved them, we may rest assured, he will answer our petitions. That which is now desired, is for his own glory, for the attainment of that object for which the Lord Jesus shed his precious blood! For, at what time will he see the travail of his soul and be satisfied? Is it not when the Holy Spirit, taking his great power, and exercising his mighty energy, shall so bless the earth, that multitudes of every nation, tribe, and tongue, shall bow to the name of Jesus, and confess that he is Lord to the glory of God the Father?

The earnest supplications, therefore, of every sincere Christian for the outpouring of the Holy Spirit; and his unwearied efforts, by the divine blessing, to excite a similar earnestness in others, are particularly desired. For the readier attainment of this object, the following Hints are respectfully offered.

I. That all Ministers should seek a deeper and more abiding conviction of their own personal need of the divine influences of the Holy Spirit, both for their own growth in grace, and for success in all parts of their ministerial labours; that, under this conviction, they may be led to more earnest secret prayer for this blessing.

II. That they should, like Daniel and his companions, unite with their brethren as opportunities offer, in private social prayer for the general outpouring of the Holy Spirit.

III. That they should preach upon the various offices of the Holy Spirit, that their congregations may be more practically acquainted with his important work in our salvation.

IV. That in their general discourses, they should more habitually honour the Holy Spirit, by intreating his divine aid, and ascribing their success to him.

V. That in large towns a weekly lecture should be set apart for the above purposes.

VI. That in the prayer-meetings which are now held by different denominations of Christians, special prayer should

be made for the outpouring of the Holy Spirit.

VII. That all Christians should be invited to set apart individually *an hour, from seven till eight o'clock, on the Sabbath morning*, for private prayer and meditation on this subject; their prayer may include the outpouring of the Holy Spirit upon themselves, their family, their ministers, their congregations, their country—all ministers of true religion, all societies formed for doing good, the heathen and the Jews.

VIII. That all heads of families on *Monday evening* should intreat the same blessing in their family devotions.

IX. That all Christians should read the Scriptures with a view to a more intimate acquaintance with this subject.

X. That they should mention it to their religious correspondents at home and abroad; each Christian using his utmost ability to make this union for prayer as extensive as possible.

XI. That religious periodical publications should be requested to aid the design; and that this paper, if approved, should be reprinted, and other tracts written and published.

XII. That whilst Christians offer their prayers in simple reliance on the merits of our Lord Jesus Christ, they should accompany them with deep humiliation for their own sins, for the sins of their country, and for the sins of the whole church; and aim in their conduct, to walk in love with all Christians,

to be watchful against grieving the Holy Spirit, and in all things to adorn the doctrine of God our Saviour: remcmbering that it is written, "The Holy Ghost was not yet given, because that JESUS WAS NOT YET GLORIFIED."

Several ministers, and many private Christians, have already begun to act conformably to these Hints; and it is hoped, as means are now using for drawing the attention of Christians in all parts of the world to this subject, that by the divine blessing, this union for prayer will, ere long, bccome general.

Such an union cannot be contemplated without feelings of the most exalted pleasure and bright expectation. It is an union, in which no party spirit is raised, no principles sacrificed, no private feeling hurt, nō doubtful question agitated, no funds required. It is an union of piety and love! Each Christian may associate in prayer with those of his own more immediate communion, at the same time he may unite in heart with all who are seeking the same object. The poor may assist as well as the rich; the invalid, unfitted for active exertion, may, in this way, aid in building the spiritual temple; whilst those who are at the most remote distance may meet together at the hour of prayer.

It was among the last petitions of our blessed Lord, that all who believe in him MIGHT BE ONE.

Christian Reader! let it be your desire to be thus united! Trust simply. Pray fervently. Expect largely. Watch soberly. Wait patiently.

"SURELY I COME QUICKLY: EVEN SO COME LORD JESUS.—AMEN."

#### **IMPORTANT PROFOSAL.**

We have been much impressed with the importance of the suggestion contained in the following letter, and with the liberal offer made by its author. We particularly request the attention of our readers to its contents, and trust the writer of it will not delay sending us the further details which he promises, as we can assure him, his proposal has our most cordial approbation.

We hail the suggestion of our Correspondent with the greater pleasure, because we have strong reason to hope, that a new and respectable channel will shortly be opened to us for the circulation of our Tracts free of expence, over a considerable extent of the continent of Europe.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I HAVE been reflecting much upon the best method of calling the attention of the Jews to the subject of Christianity. The means your Committee have used, are beyond all comparison the most important and most likely to be attended with effect, namely, the translation of the New Testament into pure Biblical Hebrew, and the

circulation of it, together with the German Hebrew Testament. I think, too, that the translation of it into the Judæo-Polish dialect, as announced in your Expositor, will be a valuable acquisition. But I conceive that the circulation of tracts, elucidating *in a popular way* the most important points of difference between them and us would be of great service. I am aware that some tracts have been written and circulated; but I do not think that the wisdom and energy of the Christian world have ever been sufficiently called forth in this particular line. I believe that many benevolent persons would willingly exert their powers in this sacred cause, if there were any thing like a public call upon them to do so. The prizes which Dr. Buchanan offered for the best Dissertations respecting the diffusion of Christianity in India, were productive of the happiest effect. By means of them, the attention of the Christian world was called to the subject: and the result of the discussion far surpassed the most sanguine hopes of that benevolent man. Now, why should not the attention of the Christian world be called, in somewhat of a similar way, to the Jewish question, and their stores of wisdom and piety be put, as it were, in requisition for the Lord? To propose any prizes indeed upon the magnificent scale of Dr. B. would not be within the power of individuals: but, if there were annually, for three or four years, two subjects proposed,

and four prizes allotted to them, say, £30. for the best tract, and £20. for the second best, on each of the two questions, the whole amount would be but an hundred pounds; and such a sum as that might well be allotted to that holy purpose. I am aware that your Committee could not appropriate any part of the public funds to such an use; but can you imagine that there are not multitudes of individuals who would be glad to devote such a sum to so beneficent an object? I have no doubt but that many would; and if any one should say, I will lead the way, I trust, that you would, ere long, have similar offers from other quarters. I beg the favour of you to communicate to the public your sentiments upon this proposal; and, if it should meet with your approbation, I will most willingly give the first hundred for this occasion.

I forbear to open more particularly my views of what I think ought to be the nature of the compositions, and what the grounds of judging respecting their several merits, till I know whether you think the proposal itself worthy of your attention. If you approve of the general idea, I will then communicate my sentiments somewhat more distinctly, tho' indeed, they lie in a very small compass; and I shall submit them to be modified as your Committee shall deem expedient.

I am, Your's, &c.

A. B.

Feb. 9, 1821.

**THOUGHTS ON THE SCRIPTURAL EXPECTATIONS OF THE CHRISTIAN CHURCH.**

[Continued from p. 62.]

**Sect. 6.—“The Kingdom of Israel.” Acts i. 4.**

THE kingdom of Israel, in its primary constitution, was an ecclesiastical and civil polity. The supreme government was neither human nor angelical, but regulated by the immediate superintendance of the divine presence and conduct, might justly be denominated a **THEOCRACY**. Whatever subordinate agents were commissioned as vicegerents in the administrations of its concerns, the first and only king of Israel was God himself.

In the renewal of the covenant with Abraham, which included the grant of the land of Canaan to the patriarch and to his seed as an everlasting possession, the original promise, “I will make of thee a **GREAT NATION**,” (Gen. xii. 2.) was thus enlarged, “I will make nations of thee, and kings shall come out of thee.” (Gen. xvii. 6.)

On the declaration of the covenant in Horeb, the divine supremacy and superintendance were more clearly announced. The descendants of Abraham, on their deliverance out of Egypt, were more distinctly recognized as the *people of God*, “Judah was his sanctuary, and Israel his dominion,” (Psalm cxiv. 2.) the subjects of his peculiar government and guidance; the Mosaical administration superseded

the patriarchal, the lively oracles were received by the church in the wilderness, and the regal dispensation was established on the mount of Sinai, (Exodus xix. 2. Acts vii. 18.) “And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel, Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you *unto myself*; now, therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a **KINGDOM OF PRIESTS, AND AN HOLY NATION.**”

Moses was but as viceroy, though called “*King in Jeshurun*,” (Deut. xxxiii. 5.) The Lord said unto Joshua, Moses’ minister, “As I was with Moses, so will I be with thee.” (Josh. i. 2. 5.) On the decease of Joshua, the government was administered by Prophets, Priests, and Judges, but during all this period, the supreme theocracy continued uninterrupted; “The Lord was with the Judge.” (Judges ii. 18.) And when the elders of Israel gathered themselves together and said unto Samuel, who had made his sons judges over Israel, “Make us a **KING** to judge us like all the nations,” the thing was *evil* in the eyes of Samuel; and Samuel prayed unto the Lord, and “The Lord

said unto Samuel, Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected ME, that I should not reign over them." (1 Sam. viii. 7. and xii. 12.) "Ye said unto me, Nay, but a king shall reign over us, when the Lord your God was your king."

Two material objects appear to be combined in one design by the institution of the Hebrew polity — the preservation of the knowledge of the ONE GOD, as the Creator, and as the moral governor of the universe. True religion and civil subjection were closely compacted together — devotion towards God and obedience to the powers ordained of him were enjoined by the same sanction, and held as of common obligation. The disruption of one tie led to the dissolution of the other. Resistance against human authority was accompanied by the renunciation of an heavenly king—the close relation in principle between sedition and impiety was exemplified in the days of Moses and of Samuel. "Our fathers would not obey, but thrust him from them, and in their hearts turned back again unto Egypt, saying unto Aaron, Make us gods to go before us, for as for this Moses which brought us out of the land of Egypt, we wot not what is become of him." (Acts vii. 39.)

So when "The people refused to obey the voice of Samuel, and they said, Nay;

but we will have a king over us, that we also may be *like all the nations*, and that our king may judge us and go out before us," (1 Sam. viii. 19.) the Lord said concerning them, "I gave thee a king in mine anger and took him away in my wrath," (Hosea xiii. 11.) the distinguishing character of Israel was lost,—discontent led to division, and revolt issued in idolatry—government and religion fell as they stood, together; priests were made of the lowest of the people; calves were set up in Dan and Bethel, and the kingdom of Israel was rent in twain. The defection of Israel from the divine government, and the subsequent revolt of the ten tribes were overruled of Providence, to promote the final establishment of that kingdom to come, the future organization of which appears to be the great scope of the word of prophecy, as the closing and consummate dispensation of the whole mystery of God.

The accession of Saul to the kingdom of Israel led to the establishment of the throne of David, in whose seed according to the flesh, the kingdom of Israel was to be set up for ever in a peaceful and triumphant state, adumbrated by the reign, of Solomon his son, commenced during the life of his father. The revolt of the tribes, to omit other purposes, which it might be permitted to answer in the divine economy, still serves this important end of proving that the kingdom finally to be

established in the seed of David cannot yet have commenced, because in *that* the breach is to be repaired. The tribes of Israel and Judah are to be united in one house under one head, one fold under one shepherd, one kingdom under one king, “one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all.” (Ezek. xxxvii. 24.) The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and teraphim; afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.” (Hosea iii. 5.)

As the separation between the kingdoms of Israel and Judah did not take place till after the death of David the son of Jesse, and as the condition of the children of Israel could not at that, or any time since elapsed, correspond with the last cited passages from Ezekiel and Hosea, it follows as a necessary consequence, that either the former David must be raised from the dead, and actually sit again upon the throne of Israel, or some person typified by him, must (if there be meaning in language, or truth in prophecy) be yet expected to occupy that station

in future. The general consent of Jewish and Christian interpretation admits that David is spoken of in the sacred Scriptures as a type of the Messiah; and that David himself speaks continually in the person of the Christ, rather than in his proper character, is a point now sufficiently ascertained, and additional illustration may be deemed superfluous. Our Lord's last declaration to his disciples is decisive as to the prophetical and typical relation of the book of Psalms, and their application to transactions manifestly subsequent to his incarnation and sufferings; “All things must be fulfilled which are written in the law, and in the prophets, and in the Psalms concerning me.” (Luke xxiv. 44.) The duty of a Christian enquirer is to follow the line and rule of interpretation adopted by the Saviour when “beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself.” The mode he pursued as to his suffering is equally applicable to his triumphant kingdom, and the result of comparing Scripture with Scripture will be, that a kingdom is yet to come, in which Christ will sit on the throne of David as king of Israel, and that this can be neither the kingdom of God within us, nor the eternal throne of God in the highest heaven, is manifest from the consideration, that the literal David (his father according to the flesh) never could be sup-

posed to set up the one, and never can be expected to sit upon the other.

With this preliminary remark, which if correct, must never be lost sight of in the inquiry, we proceed to search the Scriptures, and to consider what grounds they afford to sanction the *expectation* of a kingdom of Israel yet to come, or rather to be restored, in the person of the Messiah, as a descendant of David according to the flesh.

It has generally been supposed, rather on admission than examination, that all promises and prophecies of this character were fulfilled at the incarnation of Christ in his personal ministry, and that they are altogether satisfied and accomplished in the spiritual dominion which he still exercises according to his promise in his believing people; or, that the complete establishment of his triumphant and glorious kingdom is reserved unto the last state of eternal blessedness in heaven after the destruction of the world.

In support of this opinion, such a passage as "the kingdom of God is within you," will be cited with ready confidence, and received as a sufficient answer to the expectation of any other upon earth; forgetting that the expression, "The kingdoms of *this world* are become the kingdoms of our Lord and of his Christ," is equally clear and decisive (or rather more so, according to the original and the context) as to the certainty of a tem-

poral and earthly kingdom, far exceeding that of David or of Solomon. The fact is that by opposing passages of Scripture to one another, instead of comparing them, thus observing their consistency and respective applications, we annihilate the character of both, cast them out of our hands as it were, and break them to pieces as Moses did the first tables of the Law, whereas by holding them up together, we may find them to be as consistent as the two parts of the decalogue itself; for instance, compare Luke xvii. 20—30. with Luke xxi. 25—36. oppose or confound the kingdoms of God mentioned in each, and the whole is inconsistent. Compare their relative application by the line of distinction between the two given in ver. 25, of chapter xvii. and both are put in their places, and all difficulty removed.

"When he was demanded of the *Pharisees* when the kingdom of God should come, he answered them, *The kingdom of God cometh not with observation*, (outward display) neither shall they say, Lo, here! or, Lo, there! for the kingdom of God is within you."

To the *Pharisees* who placed all their religion in outward forms and the observance of the ceremonial Law, he spoke of a spiritual kingdom to be established by himself, and afterwards carried on and maintained by his Spirit in the heart. But to his *disciples*, in whose hearts *this kingdom* was in a measure come, he speaks of

another, and yet future: "He said unto the disciples, The days **WILL COME**, when ye shall desire to see one of the days of the Son of man, and ye shall not see it;" and then he speaks of a coming with *much observation*, "for as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day;" and then follows the key verse of the subject, that which opens and explains the two kingdoms within and without; "*But first must he suffer many things, and be rejected of this generation.*" The kingdom of patience and the kingdom of power are here distinguished as to the Messiah himself, and in chap. xxi. the distinction is extended to the disciples and to the whole people of the Jews; "They shall lay their hands on you, and persecute *you*;" "Ye shall be hated of all;" "In *patience* possess ye your souls;" and "There shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled;" and then, after certain prognostics of his approach, "*then shall they see THE SON OF MAN* coming in the clouds with power and great glory;" and after other indications as clear as those of summer which none can mistake, "WHEN ye see these things come to

pass, KNOW YE THAT THE KINGDOM OF GOD IS NIGH AT HAND." Here then we find a *kingdom of God*, which is not to commence or to be nigh at hand, till the second coming of the Son of man, and therefore, as clearly to be distinguished from "*the kingdom of God within*," as a secret operation on the soul of an individual differs from an atmospheric phenomenon, co-extensive with the limits of the natural horizon, and discernible by every dweller on the earth. Consequently, these two kingdoms are not to be *confounded*, whatever may be their connection, and *that* is truly very close and intimate, for none but the subjects of the one have any part or lot in the other.

At the first coming of the Saviour to establish his spiritual kingdom, the children of Israel, to whom he was sent, were pre-occupied by the numerous and distinct declarations of prophecy, concerning their final deliverance and emancipation on the establishment of the kingdom given by covenant to David, and at that time subjugated by the Romans. Nothing could therefore be more natural, than the *expectation* expressed by the disciples at Emmaus, "We trusted that it had been he which should have *redeemed Israel*," (a tyrannide Romanorum, est in his verbis descriptio Messiae ex recepta eorum temporum sententiâ.—Pole in loc. Luke xxiv. 21.) Our Lord said nothing at the time to refute such an expec-

tation as groundless, but upbraided the disciples for not observing and believing what the prophets had also spoken concerning the sufferings which were to precede; "Ought not Christ to have suffered these things?" Afterwards, when the question was distinctly put to him, "Lord, wilt thou *at this time* restore *again* the kingdom to Israel?" His answer cast no doubt on the *expectation itself*, but respected only *the time* of its accomplishment; "It is not for you to know the times and the seasons which the Father hath put in his own power." "To every thing there is a *season*, and a *time* for every purpose under the heaven;" (Eccl. iii. 1.) and the season was now arrived, for a more complete establishment of the *kingdom within*, which the disciples had before been commissioned to set up immediately, beginning at Jerusalem. A manifest proof that neither in the question of the disciples, nor in the answer of our Lord was any reference had to the spiritual kingdom, for that had no *fixed time of commencement*, and the *set time* for its enlargement was come, and was already known. It is worthy, however, of remark, that at the period when a knowledge of *the time* of another kingdom (that of Israel) was hidden, *the manner* of its commencement was specially declared; "This same Jesus which is taken up from you into heaven, shall so come in like MANNER as ye have seen him go into heaven." "A

cloud received him out of their sight." The coming of Christ and the kingdom to come, are manifestly coincident.—When the kingdom of Israel was first established, Ex. xix. 5, 6, the Lord said unto Moses, "Lo, I come unto thee in a thick cloud." When St. John "in the kingdom of patience," received a fuller revelation concerning the Son of man coming in his kingdom of *power*, he says concerning that, "Behold he cometh with clouds." Our Lord testified the same to Caiaphas; "Ye shall see the Son of man sitting at the right hand of *power*, and coming in the clouds of heaven," (Mark xiv. 6). This declaration, as remarked in a former section, being made to a high priest, might refer to the same testimony in the prophecy of Daniel, by which it appears, that the kingdom to be set up is the same with the *kingdom of Israel*.

When the metal image, representing the monarchies or kingdoms of *this world*, is broken by the stone which becomes a mountain, and filleth "**THE WHOLE EARTH;**" the toes represent the ten or several sovereigns of the Roman empire, (Dan. ii. 44). "In the days of *these kings* shall the God of heaven *set up* a kingdom which shall never be destroyed," or, as explained in the same verse, "the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms."

In the corresponding vision of the four beasts, (chap. vii.) the

prophet is told, “these great beasts, which are four, are four kings (or monarchies) which shall arise out of *the earth*,” and on the destruction of the last, “one like the son of man came with the clouds of heaven,” to whom there was given “dominion and glory, and a kingdom, that all people, nations and languages should serve him;” which is afterwards, (ver. 27) said to be “under the whole heaven,” and by consequence, *over and upon the whole earth*; and this kingdom is thrice (v. 18—22 and 27) said to be given also to the saints of the Most High. Compare these expressions with the promise of Christ to his disciples; “I appoint unto you a kingdom as my Father hath appointed unto me,” “in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel” (Matt. xix. 28). “Ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God.” “And they shall come from the east, and the west, and from the north and the south, and shall sit down in the kingdom of God,” (Luke xiii. 28).

Consider the 144,000 sealed of all the tribes of the children of Israel, with “the multitude which no man could number of all nations, and kindreds, and people, and tongues, which stood before the throne,” (Rev. vii. 9). Comp. Dan. vii. and Rev. xix. and it appears most manifest that the kingdom

which the God of heaven gives to the Son of Man is the same which Christ appoints to his disciples, and in this kingdom of Israel they and all the saints mentioned in Dan. and Rev. xx. 4. will live and reign with Christ a thousand years on *the earth*.

In order to elucidate the proposition that this triumphant state of the church on earth is the kingdom of Israel promised to the Messiah, as the seed of David, nothing is requisite but candidly and cautiously to examine the several passages, or the most prominent, in which mention is made of David’s kingdom as the subject of promise and of prophecy; and a more legitimate conclusion can scarcely be drawn than *this*, that whatever received only a partial accomplishment in the person of the literal David, remains to be fulfilled in the person of his antitype, the Messiah, and that whatever was not fulfilled at the *first*, remains to be completed at the *second* coming of Christ. The argument of the Apostle (Acts ii. 29) concerning the resurrection of Christ, to shew that David in spirit spake of Christ, will apply with equal force to the kingdom as well as to the person of David; David’s kingdom is passed away, but that of Christ *when set up* is never to be removed—the kingdom in question is not to commence, as has been shewn, till the second advent or mission of Christ, at the restitution of all things, (Acts iii. 18—26.) “Those things which God be-

fore had shewed, by the mouth of all his prophets, that Christ should suffer, he hath *so fulfilled*," and of these times (when he shall come to reign) when he will restore all things, and above all, the kingdom of Israel, "God hath spoken by the mouth of all his holy prophets."—God promised to Abraham that in his seed, "which is Christ," (Gal. iii. 16) all the families of the earth should be blessed.—He promised to David, "I will set up *thy seed* after thee, which shall be of thy sons, and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his Father, and he shall be my Son, and I will not take my mercy away from him, as I took it away from Saul," (in whose person the theocracy of Israel was first interrupted) 2 Sam. vii. 12, and 1 Chron. xvii. These passages compared with Ps. lxxxix. Heb. i. Rom. i. and especially Acts ii. 30, shew that Christ and his kingdom, and not that of a literal David, was the great and ultimate scope of the promise.

Accordingly Isaiah testifies the same in his most distinct prophecy of the Prince of peace—"Of the increase of *his government* there shall be no end, upon *the throne of David, and upon his kingdom*, to order, and to establish it with judgment and with justice, from henceforth, even for ever; the zeal of the Lord of Hosts *will perform this*," (Isaiah ix. 7.)

So chap. xxiv. 25, "The Lord of Hosts shall reign in

mount Zion, and in Jerusalem, and before *his ancients gloriously*." So chap. xxxii. 1, "A king shall reign in righteousness, and princes shall rule in judgment;" and chap. i. 26, "I will restore thy judges as at the first, and thy counsellors as at the beginning; afterwards thou shalt be called, the City of Righteousness."

So Jeremiah xxiii. 3, "I will raise unto David a righteous branch, and a king shall reign and prosper, and execute judgment and justice *in the earth*," and this must needs be at the second coming of Christ, for it cannot apply to the first: "In his days Judah shall be saved, and Israel shall dwell safely," and the context proves beyond dispute, that it is not on the return from Babylon, but on the last restoration of the Jews from "*all the countries*" where they are scattered.—See also Jer. xxxiii. 14—16, proving the same position beyond all controversy.

The xxxviith of Ezekiel from ver. 11, deserves the fullest consideration, as it contains the most comprehensive and conclusive arguments on the point—this having been already noticed, one more most remarkable passage shall be cited, viz. chap. xlivi. 7, "Son of man, the place of my *throne, and the place of the soles of my feet*, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel *no more defile*."

So in Hosea xiii. 9, "O Israel, thou hast destroyed thy-

self, but in me is thy help : I will be THY KING." So Micah iv. 7, "I will make her that halted a remnant, and her that was cast off A STRONG NATION, and the Lord shall reign over them in mount Zion, from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; THE KINGDOM SHALL COME TO THE DAUGHTER OF JERUSALEM;" and chap. v. 2, "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, out of thee shall he come forth unto me who is to be RULER IN ISRAEL."

Thus in Zech. vi. of "the man whose name is the BRANCH," "He shall sit and rule upon his throne, and he shall be A PRIEST UPON HIS THRONE."

And, finally, Zech. chap. xiv. concerning the day of the Lord. (ver. 4.) "His feet shall stand in that day upon the mount of olives, which is upon Jerusalem on the east." (ver. 5.) "The Lord my God shall come, and all the saints with thee." (ver. 9.) "AND THE LORD SHALL BE KING OVER ALL THE EARTH."

Such is the testimony of Moses and the Prophets, that of the Psalms is general and clear: taking Ps. ii. as the key. Other passages might be adduced, but those have been selected which refer distinctly to the regal dispensation of the Son of man, under circumstances not realized at his first

advent.—1st, *The salvation of Judah and Israel.* 2nd, *The restoration of the ten tribes.* 3rd, *The gathering of the Jews out of all countries.* 4th, *The settlement of them in their own country,* to be "pulled up no more." 5th, *The universal establishment of Christianity.* 6th, *The entire destruction of the monarchies of the metal image and the enemies of the church.* 7th, *The unity of doctrine, and uniformity of Christian worship.* It remains briefly to advert to a few of the passages in the New Testament not already noticed, confirmatory of an expectation, recognized even by heathen writers at the first advent of Christ.

"An old and firm opinion had prevailed over all the East that it was written in the ancient books of the priests that some coming out of Judæa should obtain the EMPIRE OF THE WORLD." (See Suetonius, life of Vesp. chap. iv. Tacitus's History, Book v. chap. xiii. & Josephus, Book v. chap. xiii. + Sect. iv.) It originated as supposed in the prophecy of Balaam, "A sceptre shall rise out of Israel," "out of Jacob shall come he that shall have dominion," and possibly the Agag and the Amalek of that chapter may have more reference to the Antichristian enemies whose destruction is to precede the last kingdom of Israel than is generally supposed. (Comp. Num. xxiv. with Ezek. xxxviii. Jer. l. and Rev. xviii. and xix.) The first and most remarkable testimony is that of Gabriel to the Virgin, "The

Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob for ever, and of his kingdom shall be no end." (Luke i. 32.)

And thus (to omit the citation at length of passages which must be familiar to every Christian reader,) it may be remarked that our Lord was born and died "King of the Jews;" that he was adored *as such* by Gentiles in the manger, and reviled *as such* by Jews on the cross. The chief priests and the scribes could neither obtain from Pilate an alteration in his superscription, neither could they vary the terms on, which the kingdom of Israel was to be maintained. "Let Christ the King of Israel (said they among themselves) descend now from the cross that we may see and believe," (Mark xv. 32) whereas God had sworn unto David, that "He would raise up Christ to sit on *his* throne." Acts ii. 30. He was to ascend and to sit down on the throne of his Father, before he would give to his followers, to sit on his throne when all his foes should be made his footstool. To those who thought that "the kingdom of God would immediately appear," he had testified by a parable that he was *to go away to receive this kingdom, and to return to set it up,* (Luke xix. 21.) and thus the penitent on the cross asked a participation of his glory, when the crown should succeed. He had seen the superscription, and cried out,

"Lord, remember me when thou comest IN (not into) THY KINGDOM." ( $\epsilon\nu\tauη\delta\alpha\sigmaι\lambda\epsilon\iota\alpha\sigma\sigma.$ )

The Jews however, would not have "this man to reign over them," or this God to reign in them. They, like their forefathers, would be as the nations, "We have *no king* but Caesar," and this is the language of many among them still, "but that which cometh into your mind shall not be at all, that ye say, We will be as the heathen." "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me." Ezekiel, xx. 32, 40. "If those ordinances of the sun and moon depart, saith the Lord, then the seed of Israel shall cease from being A NATION before me for ever." Jer. xxxi. 36. It is written, "I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen," "but they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." (Haggai ii. 22. and Jer. iii. 17.)

"Blessed is the king of Israel that cometh in the name of our Lord;" "Blessed be the kingdom of our Father David;" (Mark xi. 10. and John xii. 13.) was the proclamation, when Christ entered Jerusalem—and then was one prophecy of Zechariah fulfilled; (chap. ix. 9.) "Thy king cometh sitting on an ass's colt:" but another of the same prophet yet remains

to be accomplished : (Zech. ii. 10—13.) “ When the Lord shall inherit Judah his portion, in the holy land, and shall choose Jerusalem again.”—“ These things understood not his disciples at the first,” (John xii. 16.) neither do they seem to understand them now, for if our Lord had intended this inauguration of his kingdom as the seed of David on the throne of his father according to the flesh as its last and only manifestation, how could he teach his disciples that the kingdom of God would not be nigh at hand or commence, till “ the times of the Gentiles should be fulfilled ? ” How could he teach us to pray, “ Thy kingdom come,” if already and altogether established ? He told his followers, that “ Jerusalem is the city of THE GREAT KING ; ” and when has it yet been as it is to be, “ a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes whereof shall ever be removed ? ”—Never has this yet taken place, nor to all appearance will it till the THEOCRACY of Israel

be restored, and all its ancient forms of administration be concentrated in *one* ; for the name of the city from that day shall be “ The Lord is there ; ” “ Jehovah is our Judge ; Jehovah is our Lawgiver ; Jehovah is our King.” (Isaiah xxxiii.)

“ Shout, O Israel ; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments ; he hath cast out thine enemy : THE KING OF ISRAEL, the Lord is in the midst of thee : thou shalt not see evil any more.” (Zeph. iii. 14. 15. BASILICUS.)

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#### NOTICE OF PUBLICATIONS ON JEWISH SUBJECTS.

##### *In the Press,*

A Digest of the Various Readings of Hebrew MSS. and of the ancient Versions of the Old Testament, forming a Codex Criticus of the Hebrew Bible; with a Preliminary Essay. By Rev. George Hamilton, A. M. Rector of Kilermogh, in the Diocese of Ossory.

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#### PROCEEDINGS OF THE LONDON SOCIETY.

##### ESTABLISHMENT OF A SEMINARY FOR THE INSTRUCTION OF MISSIONARIES TO THE JEWS.

THE establishment of a Seminary for the specific education of pious young men devoting themselves to the Jewish mission, has long been considered as a most desirable object by the friends of the cause.

We have much satisfaction in stating that this object has at length been attained.

A zealous friend of the cause having offered the use of a house, in a convenient situation, free of expence, for the purpose; the Committee thankfully accepted it, and proceeded to look out for a proper Tutor

to superintend the Institution. At the recommendation of the Hon. and Rt. Rev. the Lord Bishop of Gloucester, and the Rev. Mr. Biddulph of Bristol, the Rev. Edwin Jacob, M. A. Scholar of Corpus Christi College, Oxford, was appointed to that situation, at a special General Committee, held at the Society House on the 17th of January last. The four Missionary students already under the care of the Society, viz. Mr. Wolff, the Jewish convert, Mr. Becker, a German, who came from the Seminary of the Rev. Mr. Janaeicke, of Berlin; Mr. Mac Caul, a Graduate of Dublin College, and Mr. O'Neil, recommended to the Society by the Rev. Mr. Matthias, of Dublin, the Rev. Mr. Roe, of Kilkenny, and other friends in Ireland, were admitted into the Seminary (according to one of its rules) on probation for six months. They were addressed on the occasion in a very impressive manner on the duties and difficulties of Missionary preparation by the Rev. Professor Lee of Cambridge.

It is intended, that no students shall be admitted into the Seminary but young men of competent talents and acknowledged piety, of which sufficient testimonials will always be required. It is further purposed, that while Biblical knowledge shall be the basis of instruction, and a due attention shall be paid to the points at issue between Jews and Christians, the pupils shall learn the Hebrew, Greek, and Latin, and such

modern languages, as may be necessary to qualify them for their respective destinations.

As foreigners will be admitted as well as natives of this country, it is expected that the pupils will mutually instruct each other in the modern languages with which they are conversant. A half yearly examination of the students will take place in the presence of such friends of the Institution as may be invited to attend it.

The expence of carrying on such an undertaking, with the utmost economy, will necessarily be great, but the Committee feel assured that it will so commend itself to the judgment of all who desire to promote the salvation of Israel, that funds for its support will not be wanting.—The harvest truly is great, but the labourers are few, let us hail this institution as an auspicious symptom that the Lord of the harvest is about to supply that deficiency. He hath given to his ancient people "*the word*" in the sacred language of their fathers, let us hope that he is about to fulfil the promise which is annexed, that "great shall be the company of them that proclaim it." Without the special blessing of the God of Israel, and the outpouring of his Spirit upon the Tutor, and Students, and all connected with this important institution, our efforts will be ineffectual. While, therefore, we urgently call on the friends of the Society to assist us in this work by their pecuniary contributions, we intreat

them to remember it continually in their supplications before the throne of mercy, so may we humbly hope that great grace will be upon it, and that the administration of this service will finally "be abundant by many thanksgivings unto God."

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**FORMATION OF AN ASSOCIATION  
AT SLIGO, IN AID OF THE  
IRISH AUXILIARY SOCIETY.**

THE interest excited by Mr. Way's visit to Sligo, has been, we rejoice to hear, productive of the happiest effects. An Association in aid of the Irish Auxiliary has since been formed there under such encouraging circumstances, as to afford a hope that it will be as efficient as any in Ireland. In a letter lately received from the Assistant Secretary of the Dublin Auxiliary, he says, "The feeling excited at Sligo, in favour of the cause was truly uncommon. It pervaded all classes of society, unlike any thing I have as yet heard of. The houses at which the Rev. Mr. Bushe and Mr. Nixon remained, were continually crowded, and during the whole days they remained in Sligo, they were literally occupied from morning to night, speaking to the people concerning Judah and Jerusalem.

We have been favoured with the substance of the impressive speech addressed to the Meeting on the above occasion, by the Rev. W. Bushe, Secretary of the Irish Auxiliary Society, to which we invite the attention of our readers.

*Substance of a Speech delivered at Sligo, at a Meeting convened for the purpose of establishing an Association in aid of the Irish Auxiliary Society for promoting Christianity among the Jews, by the Rev. William Bushe, one of the Secretaries to the Society.*

Mr. Chairman,  
THE subject which is this day to be laid before the Meeting, at which you, Sir, preside, is not altogether new in this place. Some part, at least, of our assembly have already heard it advocated from the pulpit of the Established church of this town. And from the communication I have had with several persons since my arrival here, I feel warranted in saying, that the waters which thus flowed from the sanctuary have carried life in their course. If however, I have the advantage on my side, that the cause I have in hand has already excited an interest in this place, I feel on the other hand a more than counterbalancing disadvantage from his\* absence, who presented the claims of the Jewish people here to your notice.

I have much to regret, that he who planted in this place, is not he who waters; for I feel how much I stand in need of the assistance of that servant of the Lord, "whose heart's desire and prayer to God for Israel is, that they may be saved;" and who has proved the sincerity of his desire by

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\* Rev. Lewis Way.

the dedication of his zeal, his property, his talents, and his time, to this cause. He could have furnished you with many arguments, with which, neither my friends who surround me, nor myself, are provided; arguments drawn from facts which he himself witnessed in the course of a long intercourse with the house of Israel throughout the many regions of their dispersion. From these facts he could have proved to you that the cause in which we wish this day to enrol you, is as hopeful as the object is desirable. He could have informed you, what an eagerness is now manifested by that people to read in their own Hebrew tongue, the Scriptures of the New Testament, which proclaim Jesus of Nazareth to be their own Messiah; Scriptures which hitherto they were not found to look into. He could have told you of their readiness to converse on this subject, and of their patience in listening to the claim of that once execrated name. He could have told you, with what able and faithful Missionaries he conversed; Missionaries, who are themselves converted Jews, whom he found labouring among their own people, and "persuading them concerning Jesus." But though our cause is deprived of such an advantage as I have now expressed; and though it labours under another disadvantage in the person of him who now addresses you, and who, as Secretary, brings it officially before you; a disadvantage, which I state without

any affected reference to myself, but which necessarily arises from the little experience I yet have in the situation I have but lately assumed, and the great reason there is thence to fear that much may be omitted of what the cause is possessed. But with all these disadvantages, I feel the object to be in itself so transcendently great and important, as to bear up and support in its own strength the weakness of any advocacy, and prove sufficient to plead its own cause. And because it is so great and important in itself, has such a direct influence upon all the dispensations of God's providence to his church, I feel it a matter of great moment to ourselves, that the subject has in this country been received in the manner it deserves—well will it repay the attention it receives. An acquaintance with this subject; God's dealing with this people in time past, and the declarations of his designs towards them yet to be accomplished, furnish us with a clue by which we may travel with light and comfort, through all the labyrinth of God's dispensation to his church. Possessed of this subject, we ascend as it were, with Moses, Pisgah's top; see all the promised land lying before us; and as we look around upon the gathering tribes from "all people, nations, and languages," we behold the entire marshalling of their array, and mark the precise order of their procession, as they are successively advancing from the wilderness, to enter "into the rest

that remaineth for the people of God." But not only on this account does the cause deserve attention, but it commends itself by a variety of claims and demands, that among all your doings for the children of men, "you should let Jerusalem come into your minds." Does any other cause deservedly excite interest? here more—for all that can be found separate in other objects meet united here. Numbers, antiquity, powerful privilege, once possessed—but now changed into sad privations, sufferings, and obligations, all unite to claim your regard, and to excite your sympathy.

Do numbers weigh in the scale, when relief either temporal or spiritual, is desired? We bring forward to you, a people, "so many as the stars of the sky for multitude, and as the sand which is by the sea shore, innumerable." Does antiquity claim veneration? What people possess antiquity like this people? Possessed of institutions, government, and laws, before any other of the most ancient were in existence; and now surviving, when these have all been swept away from the face of the earth—and many of them even from the remembrance of mankind. A people also, that have survived all their dispersions and all their captivities, entire and unbroken. Other nations, even as conquerors, have merged into, and mingled with those states where they have borne sway; but these, neither as conquered nor as captive, have ever "been

numbered with the nations," but have been providentially preserved alone, like the fabled Grecian stream, which poets feign to pass through all the waters of the ocean, without ever mingling with its briny waves. Do privileges excite regard? Their's were indeed privileges—"the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came, who is God over all, blessed for ever." Contrast all this with their present degraded state, and assuredly you cannot but feel commiseration for their altered condition, their spiritual state reversed. They who were once *only* "nigh" unto God, now almost, as it were, alone, "far off"—they now "strangers from the covenant of promise, and having no hope"—as being without Christ. And what has been, and even to this day is, the misery of their temporal state? I freely concede, that in these things they are awfully suffering the just judgment of God; but I am also prepared to say, that the judgments of God are no warrant for the persecutions of man; for "the wrath of man worketh not the righteousness of God." And I also am warranted to say, that in the case of this people, whether now or of old time, whenever Jehovah was displeased with them, that every nation, of their own device, "helped forward their affliction." And let Judah's his-

tory, written in blood, detail to you to what extent the nations have helped forward the affliction of this people, wherever they were to be found among men. Fully have they suffered all that was foretold of them. In no nation where they were driven under heaven, " finding ease for the sole of their foot, or having rest," but a " trembling heart, and failing of eyes, and sorrow of mind, and their life hanging in doubt before them, and fearing day and night, and having no assurance of life." Well may we adopt the lamentation of the prophet, " How doth the city sit solitary, that was full of people? How is she become as a widow! she who was great among the nations, and princess among the provinces; how is she become tributary! Behold, and see, if there be any sorrow, like unto that sorrow, which is done unto them."— Well may we adopt the poet's language,

Oh! weep for those that wept by  
Babel's stream,  
Whose shrines are desolate, whose land  
a dream,  
Weep for the harp of Judah's broken  
shell,  
Mourn, where their God hath dwelt, the  
godless dwell,  
And where shall Israel leave her bleeding  
feet,  
And when shall Zion's songs again seem  
sweet,  
And Judah's melody once more rejoice  
The hearts that leaped before its heavenly voice.  
Tribe of the wand'ring foot and weary  
breast,  
How shall ye flee away, and be at rest!  
The wild-dove hath her nest, the fox his  
cave,  
Mankind their country—Izrael, but the  
grave."

Oh, here at least, may their sufferings terminate, and may there now be given them hope beyond the grave, through him " who brought life and immortality to light through the Gospel."

Do obligations confer a demand for gratitude? Here are obligations to them. Let one emphatic sentence declare them. If ye believe Christ, " Salvation is of the Jews." But if these peculiar and pre-eminent claims are not allowed by you whom I address, and that you refuse to concede to them, there is one ground, at least, upon which you cannot refuse your assistance, a ground, upon which, by your profession of the Christian name, I can imperatively press my cause upon you. Following the Scriptures you profess to believe, you must allow that this branch of the fallen family of mankind lies under the common condemnation of the human race, " Jews and Gentiles being all under sin." The same unerring word of truth proclaims but one common way of salvation. " They who are Jews by nature and not sinners of the Gentiles, they cannot be justified by the works of the law, but by the faith of Jesus Christ. Even *they* must believe in Jesus Christ, that they may be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified." How can you then consistently refuse to extend to them as perishing sinners, " the Gospel of the grace of God?" How can you be

wanting in your endeavours to make known unto them, the only name under heaven, whereby men can be saved—the name of Jesus? Seeing that by him “they that believe are justified from all things, from which they cannot be justified by the law of Moses.” If the Saviour be the exclusive ground of your hope, as the Scriptures proclaim him to be, I know well to such he will be not only precious, but also, that it will be your desire to make him known unto others, and in that hope, had I no other, my cause might be left among you.

When so many are the claims of the Jewish people, upon your regard and upon your humanity, it is not a little surprising, that their claims have not hitherto been more fully met, but that on the contrary, whenever the cause has come forward, it has to struggle with objections. Here, therefore, on opening this subject, I feel myself obliged to name these objections, which may be found here in common with other places. And here I find myself obliged to go over ground that has before been trodden on; otherwise some objections that belong immediately to the subject, which may prevail here, must go unanswered. There are some conscientious and enlightened Christians who decline interference in this cause. They express themselves afraid to touch the ark. Let our Saviour’s command, and the apostle’s practice answer that objection. His command was not

to except the Jews, but rather to give them the precedence in the publication of his Gospel of peace—“that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.*” The apostle’s practice was conformable thereto, even bringing “the words of this life” to the Jews first. And let it be remembered, that this nation had then filled up the measure of their iniquities, “having crucified the Lord of glory.” However bad their state may be, they assuredly are not worse than when they nailed Jesus to the cross, and yet even then they were not placed beyond the pale of God’s mercy; but even then a prayer was poured forth for the very worst among them, his murderers—a prayer answered, by the conversion of many of them on the day of Pentecost. There is, therefore, no alteration in their state or circumstances since that period, which forbids the same Gospel being preached unto them now. Others have imagined, that however it may be the line of duty, they do not see the way clear before them. As to the path that should be taken, Scripture points out to us, that the very channel of communication in which we would lead you, is the legitimate one. “As ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also not believed, that through your mercy, they also may obtain mercy.” As their unbelief was the commu-

nication of blessings to you, so is the mercy shown to you to be in return, the communication of like blessings to them.

There are none found so to limit the Holy One of Israel as to say, He is not omnipotent enough to save them. They will allow "God is able." But many think it not probable.— Oh, most probable, if you consult the analogy of reasoning, or the declaration of Scripture, for if "we were cut out of the olive tree, which is wild by nature, and have been grafted contrary to nature, into a good olive tree, how much more shall those which be the natural branches, be grafted into their own olive tree." Or, if you refuse assent to this testimony because it comes from a friend of Israel, and if you still think there is a spell about this people, which no power can break, take the testimony of an enemy of Israel: take the unsuspecting testimony of the *hired prophet*, of him who came to curse, and was constrained to bless. Learn from him, that "surely there is no enchantment against Jacob, neither is there any divination against Israel." And looking to the success of the present day, you may well follow on to say with him most particularly and emphatically, "now," "according to this time, it shall be said of Jacob and of Israel, What hath God wrought!" But if it be allowed possible, nay, probable, gainsayers are still found to object to our cause as unprofitable. Here again, the Scriptures furnish us with our apology for this work, and

with a triumphant refutation of the objection. For Scripture declares the conversion of the Jews as most profitable, and most instrumental in the conversion of the Gentile world. "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Similar also is the promise of the prophet, "The remnant of Jacob shall be in the midst of many people, as a dew from the Lord."

Thus, in whatever way we look upon this question, we cannot but perceive its importance, and be convinced of our path of duty. Now the means that are employed, are exactly such as are calculated to give the end desired; means which you use in the promotion of other similar objects, and from which, by God's blessing, such great results have followed both at home and abroad, to our perishing fellow-creatures. The means are the formation of schools in London and on the continent; the circulation of the New Testament, in the Hebrew tongue, and the sending out of Missionaries. Could this meeting be gratified with the interesting spectacle, which at each returning Anniversary, is presented before the assembly in London, I could not fail to warm your hearts in this cause. Could you hear these Jewish children brought forward, singing hymns in the praise of

Jesus, a name they once were taught to spit upon and to execrate; and if you were to call to mind, that these children were outcasts, who had been turned adrift upon the world, without a shelter and without a home—you would bless the kind mercy that relieved them; and you would pray and hope, that these, destitute and fatherless, might know their heavenly Father and a Saviour God. As to the result of the circulation of the Hebrew New Testament and the preaching of Missionaries, here I can satisfy you with written evidence, which may in some part make up for the want of the speaking evidence I felt I wanted.

[Here Mr. Bushe read a letter from the Rev. C. S. Hawtrey, one of the Secretaries of the London Society, which showed the great encouragement there was to go on in the cause, from two facts; First, That there has been an increasing interest excited in the hearts of the servants of God, in behalf of his ancient people; and, Secondly, That there has been at the same time a growing readiness on their part to listen to Christian instruction, and to receive the New Testament in Hebrew.]

These facts are fully established by the increase of funds within this year, and the increase of societies; by the interest that Scotland had taken in this cause, and the aid she had given by sending out this year four Missionaries. England also sending out labourers to the work. Ireland assisting with means and also with

Missionaries; and America sending out Missionaries to Palestine, whom this Society had supplied with New Testaments. On the continent, great assistance was given by the formation of associations at Frankfort on the Maine, and at Basle in Switzerland. In Russia, the emperor had assigned 28,000 acres of land for the persecuted Jews, over which a converted Jew was appointed as a spiritual teacher. The second fact was also satisfactorily proved, by the testimony of those who had resided in Poland, the wonderful avidity with which the New Testament is read, the patience with which they hear of Jesus preached even in the synagogues, the Jews coming to the houses of the Missionaries themselves, so that not only Moses, but Paul was preached in the synagogue—the conversion of some Jews, and their becoming Missionaries, have been amongst the many hopeful signs of success.

[After commenting on his letter, which was proved by corroborating evidence from other productions, Mr. Bushe concluded,]

I trust, Sir, my cause has been fully made out, and that we stand justified in making our appeal in behalf of this Association which seeks the good of Israel. And I am quite confident that the appeal will be heard here with the same favour as it has elsewhere been heard throughout the kingdom—an appeal which has been every where heard with the characteristic warmth of Irishmen, and the enlightened

benevolence of Christians. The work in which we have been engaged yesterday, I take as an happy prelude to the one I would wish to invite you. You yesterday showed yourself anxious to enlighten the benighted heathen, and it was your labour that Christ should be given as "a light to lighten the Gentiles." Your work this day will prove that you wish *him* also "to be the glory of his people Israel." Our object is the same in both. Yet the nature of our work is somewhat different. In the conversion of the heathen, our Christian labour seems to be that of spiritual agriculturists. "It is to make the wilderness and the solitary places to be glad, and the desert to rejoice and blossom as the rose." In this our work we seem more employed in recovering some ancient and fabled city, buried in an overwhelming earthquake; and we are busy in removing the earth and rubbish with which it has been overspread. And as the ground is removed, and the light let in on it, we view with wonder and delight all the glories of the place;—the hallowed temples rise to our view more glorious than that of old, by the recognized presence of "the messenger of the covenant whom we delight in." The desolate streets again resound with the voice of melody in the feasts which Jesus again graces; and again taking from Siloa's brook that "flows fast by the oracles of God," he gives to drink of living waters. Delighted we "walk

about Zion, we go round about her; we tell the towers thereof; we mark well her bulwarks; and consider her palaces;" and as the whole is given to our view in all its unveiled splendours, all its spiritual glory,—we cry with wonder and with praise,

"Rise crown'd with light,—imperial Salem rise."

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#### BAPTISM OF A JEWESS.

A JEWESS, the widowed mother of some children in the Schools of the Society, who has been in the habit of attending on the Sabbath at the Episcopal Jews' Chapel, was not long since afflicted with a severe illness. She was visited by the Chaplain and the Rev. Mr. Solomon, and being apparently near her end, she solemnly professed her faith in Jesus Christ as the Son of God and the only Saviour of sinners, and earnestly requested to be baptized. After several visits and much serious examination, there appeared to be no reason to doubt her sincerity, and the ordinance of baptism was accordingly administered to her in the presence of her children. She afterwards took an affectionate leave of them, and gave them much good advice, which shewed that she felt a deep interest in their spiritual welfare. It has pleased God, however, contrary to the expectation of her friends, to restore her to comparative health again, and she is now a communicant at the Lord's table at the Episcopal Chapel.

## INTERESTING CIRCUMSTANCE.

OUR readers will recollect, that the Rev. Mr. Way was introduced when at Rotterdam, to Dr. Davids, a Jewish physician in that place, who said to him at parting, ‘If your conduct to my brethren is in conformity with the book (the New Testament in Hebrew) which you have given me, you must ultimately succeed.’

In a letter lately received by Mr. Way from the Rev. Mr. Anderson, the Scotch minister at Rotterdam, is the following interesting communication :—

“Dr. Davids, whom when here you visited, died about a year ago. I have been informed, that on his death bed he sent for a Christian minister to converse with him. Those, however, who were about him, first remonstrated against it, and afterwards prevented the admission of the Clergyman in question.”

## SERMONS

PREACHED BY REV. C. SIMEON,  
AND THE

Formation of an Association in the Congregation of Bedford Row Chapel.

ON Sunday, the 21st of January, the Rev. C. Simeon preached two Sermons in behalf of the Society, at the Rev. D. Wilson’s Chapel, in Bedford Row. The collection was made in the Evening, and amounted to the sum of £114. On the Thursday following, he preached in the Chapel of the Rev. Lewis Way at Stansted Park, and a collection was made in aid of the fund for Missions, which amounted (with what was after-

wards sent in) to about £40. On Sunday the 28th, he preached in the Morning at the Rev. David Ruell’s Chapel at Pentonville, where a collection was made of £37.

On Monday the 29th Inst. a Meeting was held at the Vestry of St. John’s Chapel, Bedford Row, to form an Association in aid of the cause. The Rev. C. Simeon, D. Wilson, C. S. Hawtrey, and B. N. Solomon addressed them, and about £40. in Subscriptions and Donations were received.

## LETTER FROM BASLE.

To the venerable Society  
for promoting Christianity  
among the Jews, in London.  
Most respected Friends,

CONVINCED that it cannot but be gratifying to you, who for a long time, and under the visible blessing of God, have been engaged in preparing the means for the conversion of the people of Israel, to be informed at this period of the institution of another Society, that has the same object in view ; we take the liberty to explain in what way in this place also, through the blessed influence of God, a Society has been established for promoting Christianity among the Jews.

*The increasing stir among the Jews in all parts of the world had long time since engaged the attention of some Christian friends here, when we learned from our dear Mr. Marc, Missionary at Frankfort, that the number of those Jews in Germany, who were already convinced of the truth of the*

Gospel of Jesus, or were well disposed to receive it, was greater than we ever had imagined. Hereto was soon added an information which our dear inspector Mr. Blumhard gave us of his journey in company with Dr. Steinkopf, especially at Darmstadt, where a small number of young Jews is truly awakened from spiritual death, and united with the serious Christians of that place, with whom they meet for social edification: this information gave to our interest in the conversion of the Jews a new energy. And lastly we had in the last days of September, a visit of two Professors Kraft and Schobert, from Erlang, of whom the first related, that at Furth, near Nurnberg, which is chiefly inhabited by Jews, many Jewish parents send their children into Christian schools, and cause them to be instructed in Christianity.

All these and several other circumstances of that kind, were made serviceable by the grace of God, to strengthen our conviction that the time is approaching, when the Lord will redeem the prisoners of Zion, and to fill our hearts with sympathizing love to his long, but not for ever rejected people. We therefore asked one another: *Should not also we make an attempt to contribute something towards the glory of Jesus, among the Jewish people?* The result was the union of the persons named in the prospectus here annexed, in a Society under the title above mentioned.

Deprived of all means of

our own, our intention was confined to the following measures:

1st, To open an acquaintance and a correspondence in Switzerland, Baden, Wirtemberg, and Alsace, with such Jews as are favourable to the Christian religion, and to communicate to them Hebrew and Jewish German tracts, with which we are provided by Mr. Marc.

2d, To circulate every month, a written Protocol, under the title of "*Religious Jewish Correspondence,*" in every quarter where it may be desired. In that Protocol letters shall be published of convinced and converted Jews; and the object we have in view, is this, that by the means of this correspondence, a more intimate acquaintance and spiritual connexions between such Jews and also with us may be established. For certainly many Jews, convinced of the truth of Christianity live near one another, here or there, without being known to one another as to their spiritual state, because by imperious circumstances, they are forbidden to open their minds to one another. These persons we wish to unite together in the bonds of love by our Protocol.

These two points were the only results of our first meeting as a Committee. Another point respecting an institution for the instruction and education of Jewish Children, was indeed touched upon in a few words, but not taken into consideration, because we had neither a place nor the necessary means to dispose them. But behold! the Lord opened about the

same time a pleasing prospect into a proper place. A solitary, healthy, and beautiful house near Basle, containing more than twenty rooms, with a considerable piece of ground, is offered for sale by the proprietor; a house, more suitable perhaps to such an institution, than any that could be found in this whole neighbourhood, and which probably will be sold at the very moderate price of 6 or 800 louis-d'or.

This circumstance brought the idea of an Institution for Jewish children nearer to our view. Without knowing where to get the first louis-d'or, we have entered into some preliminary conversation with the proprietor, and we are not without hope, that the Lord, whose cause it is, and who knows the purity of our intention, will intercede in our behalf, and dispose the hearts of charitable Christians to assist us with their grants. And in that case, a third point will be added to the two first mentioned: A Christian Institution for the education of Jewish children. In several places, Jewish parents are found, who for their own persons, do not venture to make public profession of Christianity, but do not object against but rather wish, that their children might be instructed and formed as eventual Christians.

It strikes us that the Lord appears willing to give to this our plan a still greater extent. Mr. Marc mentions some young Jews who wish to be received

either into the School at Beuggen, or into the Missionary Institution. But as the Committees of these two establishments do not find the mixing together of Christian and Jewish individuals adviseable, and Mr. Marc earnestly recommends an Institution *exclusively* appointed for the forming of *Jewish Missionaries*, we clearly find upon examination, that no place can be more appropriate for such an object, than that we have in view. Mr. Marc at the same time holds out a hope, very remote indeed, of a support by baptized Jews. A Jewish Missionary Institution would without difficulty be brought into combination with the intended school for Jewish children. The great point is, whether and how far the Lord will be pleased to favour and to support our endeavour.— Meanwhile, we will do in the small and in silence, according to the measure of strength, he will grant to assist in bringing his sons in our arms, and to carry his daughters upon our shoulders. Isaiah xlix. 22.

While we believe to have, by this communication, discharged a duty we owe to you, most revered friends, we recommend our undertaking to your benevolence and intercession before the throne of grace, and remain with brotherly affection and esteem, in the name of the Society,

WILHELM KOELLNER,  
C. F. SPITTLER,  
Secretaries.

Basle, Dec. 26, 1820.

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\* \* \* For want of room the list of Contributions, &c., is deferred to next month.



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